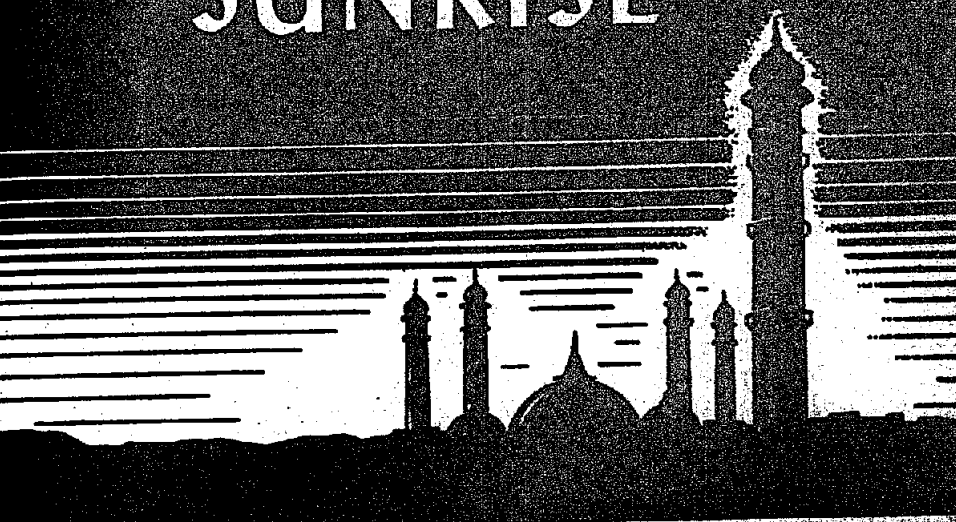


THE MUSLIM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque,
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street,
New York 1, N. Y.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Ruychrocklaan 54,
Hague

NIGERIA

P.O. Box 418, Lagos

GOLD COAST

P.O. Box 39, Salt Pond

SIERRA LEONE

P.O. Box 353, Freetown

KENYA COLONY

P.O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Hafiz Bashiruddin
Rose Hill

INDONESIA

Petodjok Udik VII/10
Djakarta

JAVA

Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja

BALI ISLANDS

Abdul Hayee,
Bandjar Djawa

CEYLON

99 Driesburgs Ave.
Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan St. Singapore

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُحْيِي وَيُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

A Passage From The Holy Quran

And to Allah belongs whatever is in the heavens and whatever is in the earth. And we have assuredly *commanded* those who were given the Book before you, and commanded you also, to fear Allah. But if you disbelieve, then *remember* that to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah is Self-Sufficient, Praise-worthy.

And to Allah belongs whatever is in the earth, and sufficient is Allah as a Guardian.

If He please, He can take you away, O people, and bring others *in your stead*; and Allah has full power to do that.

Whoso desires the reward of this world, then *let him remember* that with Allah is the reward of this world and of the next; and Allah is All-Hearing, All-Seeing.

(Al-Nisa: 132-135.)

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَقَدْ وَصَّيْنَا
الَّذِيْنَ اٰتَيْنَا الْكِتٰبَ مِنْ قَبْلِكَ وَاِذَا كُنْتَ اَنْتَ وَاللّٰهُ
وَاِنْ تَكْفُرْ اِنَّ لِّلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَكَانَ اللّٰهُ غَنِيًّا حَمِيدًا
وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَفَى بِاللّٰهِ
وَكِيْلًا

اِنْ يَشَاْءْ يَذْهَبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ بِآخَرِيْنَ
وَكَانَ اللّٰهُ عَلَىْ ذٰلِكَ قَدِيْرًا
مَنْ كَانَ يَرْثُ الدُّنْيَا فَوْنَدَ اللّٰهُ ثَوَابَ الدُّنْيَا
وَالْآخِرَةِ وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا

A Saying of the Holy Prophet

It is reported from Anas that the Holy Prophet, may Allah's peace and blessing be upon him, said:

"I swear by the One in whose possession is my life that one does not become a true believer unless he likes for his brother what he likes for himself."

Commentary:

This Hadith presents the true criterion of Islamic brotherhood. Firstly, the Holy Quran says: "All Muslims are brothers", then our Master Prophet Muhammad has further elaborated upon this high ideal of this fraternity of the Faithful. He has explained this with a forceful vow in the name of the Almighty saying that the true test of Muslim brotherhood is that a Muslim should like for his brother what he likes for himself.

The Holy Prophet has united the whole Muslim community in one by these simple few words. Unfortunately in the present world there is too much selfishness. People seem to be engaged in a struggle to get every thing good for themselves and deprive others from it. These are the people about whom the Holy Quran says:

"Woe to the defaulters, who when they take their due from others they take it fully, but when they measure out to others, or weigh out for them, they are deficient. Do not these people think that they shall be raised again?"

(*Al-Tatfif*: 1-6.)

Islam aims to cure this disease of selfishness from its very roots and then it enjoins upon every true Muslim to desire for his brother like what he desires for himself. This, however, does not mean that one should ignore the obligations enjoined upon him by the Islamic Shariyyat with regards to his close relatives. For example, it is the duty of a father to take care of his children, of a husband to maintain his wife and of the children to support their old and dependent parents. Similarly the Shariyyat has fixed the shares of heirs from the property of the deceased. Islam tells how it

(Continued on page 4)

"There is no God But God"

(An Editorial)

In the world today mankind is making most outstanding strides in the vast fields of sciences and arts. Man is learning more and more everyday of this wonderful universe created by the Almighty for his use and is enjoying His Benevolence more than he ever did since the creation of this world.

But along with this unique progress of man, it is tragic not to find him getting any nearer to his Creator. In fact he seems to ignore God and boast of his own knowledge.

Man has defied God in many a ways in our times. He disassociates the Almighty from all the attributes which are His and increasingly claims to be the possessor of those Powers himself. Or, he associates with Him those as deities who are His mere creations. God's Lordship is being challenged by idolatry and by association of false gods with Him. There is both a moral revolt against God and disbelief in His Oneness.

The challenge to the Lordship of God comes from two quarters. Firstly it is from those atheistic philosophies which aim to uproot any belief in God and substitute it by turning man into a mere tool of the huge machinery of the State. Secondly it comes from those hundreds of millions of people who claim to believe in Him but then they doubt His power of Justice and Mercy. They seem to believe that His Justice and Mercy cannot operate unless somebody else suffers on the Cross for the sins of the mankind. This is a great blasphemy against God, the Merciful, the Benevolent. This is a revolt against the recognition of the fact that, "God alone is Powerful over all things".

It is a tragedy that the greater part of the world has chosen these paths and thus has revolted against the Almighty. They have not only accepted gods as their race, pride, ease, apathy and force but God only through Cross.

It is all the more important in our times that a Muslim pronounces and practices his basic pledge and belief, *La ilaha illallahu*, "there is none to be worshipped but only one God". A Muslim must stand up with an absolute conviction and show to the world through a complete obedience to Allah that God should neither be associated with other beings in His Divinity nor disassociated from His Powers and attributes.

Today the unity of God is being assailed from opposite sides and a true Muslim has to stand guard on both. A Muslim's pledge, "There is no God but God", clearly implies that not only He is numerically one but also that He alone is the Possessor of all Divine Attributes. He should strive to preach the Motto, *La ilaha illallahu*, until the inalienable right of Allah to His Divinity is accepted by all mankind, until the world begins to look only to Him for His Love and Mercy and toward no other being. Then alone will His Sovereignty truly prevail over the earth and then alone will the mankind fulfill the purpose of its creation.

A Saying from the Holy Prophet:

(Continued from page 2)

should be distributed among the wife of the deceased, his children and his parents, and so on. It also tells us to give special consideration to the rights of other relatives, neighbors and friends. All these obligations are of primary importance. After these, Islam expects from every Muslim that in matters of everyday dealings he should desire for his brother what he likes for himself. He should not weigh for himself with one measure and for his brother with another.

In another Hadith, our Master Prophet, may Allah's peace and blessing be upon him, said that all Muslims are like the limbs of human body. When one part of the body suffers the pain the whole body is affected. Similarly the whole Muslim community should feel concern and anxiety. This is the high ideal of brotherhood to which the Messenger of Allah leads us. May it be so that we fully value these teachings.

EDITORIAL NOTES

"Foe of Religious Freedom"

The Christian Evangelist (August 19, 1953) reports:

"In Spain, Roman Catholic bishops have taken a vigorous position to the effect that the government should not permit any public activities by other religions. The Vatican newspaper has given support to this position by publication of a lecture by Alfredo Cardinal Oltaviani.

... The Cardinal said his Church "recognizes the necessity with which rules in some Catholic countries may be faced of granting—because of grave reasons—a degree of tolerance to the other cults." But he added that tolerance "is not synonym for freedom of propaganda which foments religious discord" and tends to alter religious practice in so-called Catholic countries."

It is deplorable when religious freedom is denied to the believers of other faiths by the masses of a particular religion but one can ascribe this to their ignorance and lack of understanding of the more liberal attributes of their religion. But when this intolerance is endorsed and, in fact, encouraged by the authorities of a particular faith then the situation becomes even darker and gloomier. It is bewildering to see that such is the case in several countries of the West in this age of civilization.

Christian Missions Among Muslims

The Muslim World Quarterly, a journal devoted to "Christian interpretation among Muslims" has published an article by Professor W. Montgomery Watt of the University of Edinburgh, England, on the topic of "The Forces Now Moulding Islam". As far as Christianity is concerned the learned professor has this to say:

"There have been few converts from Islam to Christianity, except in Indonesia (and even there the total number is not large), and so the Church is very weak throughout

the Islamic East. It is strongest, curiously enough, at the heart of Islam, in the Arabic-speaking countries. In these countries, however, there is a complication in that there exists a group of ancient churches which have lived under Muslim rule for some thirteen centuries.

... In the Islamic East apart from the Arabic-speaking countries a number of small groups of Christians have been formed as a result of the work of Christian missionaries from the West.

... In the Arabic-speaking countries, on the other hand, the Christian groups associated with Western Christendom as a result of missionary effort have mostly adopted the defensive attitude of the older churches. Indeed the great majority of their members (in the case of Anglican and protestants) are 'converts' from other forms of Christianity.

... On the whole the Church in the Islamic East appears to be too weak to be likely in the visible future to make any large contribution to the treatment even of local problems."

It is interesting to observe that the Christian Church, in spite of its enormous resources, has never been able to make a significant headway among the Muslims. On the contrary a large number of Christians have chosen to join the field of Islam throughout its history of propagation. The Ahmadiyya Movement has done an outstanding job of bringing an understanding of Islam to the present world. It has experienced in its work in many Christian countries that the beauty of Islam, when rightly presented, makes a convincing appeal against the frail beliefs of the unreasonable idea of redemption, the unfounded story of the death of Jesus on the Cross and ever-changing text of the Bible. We hope that the truth of Islam will be brought nearer to our Christian friends by the Muslims on whom lies the duty of taking the message of their faith all over the world.

Religion in Government

In the present world there has been a strong drift toward the separation of the Church and the State. The urge to make the State

completely free of the Church domination has led the politicians to the other extreme where the idea of God and the basic objectives of the religion are ruthlessly eliminated and the governing of the State is turned into a material and mechanical affair. The damage done by this trend is already being felt in many quarters. *The Christian Register* (July, 1953) reports:

Government and its servants should "move nearer to God" and government should be a "tool for effecting God's will", said Mayor Joseph S. Clark Jr. whose reform administration swept out machine rule in Philadelphia in 1951 at the annual banquet of the Unitarian Laymen's League, on whose national advisory committee he serves.

Taking as his topic, "God and Government", Mayor Clark called for a reassessment of the role of religion in government and pointed out that Colonial New Englanders considered the government as a channel for the will of God.

"Religious liberals", said Mayor Clark, "instinctively and traditionally shrink" from the consideration of God's will in government partly because it might appear to imply "a certain authoritarianism and the union of Church and State". But even though the traditional separation of Church and State which liberals cherish be maintained, politics is still related to religion, he said.

"The proper approach", suggested Mayor Clark, "is through the impact of the Church and its ministry on the individual."

The same note was struck in the "Objectives Resolution" of the Pakistan Assembly in which Pakistan explained the underlying principles on which she aims to draft her constitution. The Constituent Assembly declared in clear terms its resolve to frame such constitution which will accept that the sovereignty over the entire universe belongs to God Almighty alone and that the authority which He has delegated to the State through its people for being exercised within limits prescribed by Him is a sacred trust.

The apprehension of those who want to keep the ideas of the religious sacredness of the trust as delegated by God separate from the functions of a government stems from the fact that sometimes the religious zealots go to the other extreme and they strive to control the rights of the citizens according to a strict interpretation of their own religious thinkings. A healthy constitution can be the outcome of only a golden mean between both these extremes.

Jesus—God and Man

Did Jesus ever claim to be God? How did the dogma of Trinity make its way in Christianity? An interesting sidelight to these questions may be observed in the following open letter by Mr. F. Victor Fisher, editor of *Religions*, London, England, in answer to an article written by the Rev. Robert F. V. Scott, minister of St. Columbia's Church of Scotland. The letter was published in *Religions* (May-August, 1952).

DEAR DR. SCOTT,

I am obliged for your letter, in which you are good enough to explain your position further anent your article in a recent issue of *The Sunday Times* entitled "Jesus—God and Man", in which you stated that "the Church has been at pains to keep inviolate the belief that Jesus was God," adding: "This is quite fundamental to Christianity."

I challenge you to show proof that will endure the briefest impartial study that Jesus ever made such a claim.

As a doctor of divinity you must be well aware that the dogma of the Trinity was man-made, after more than three centuries of furious controversy which ultimately enjoyed the imperial zeal and seal of that pious Christian warrior, Constantine. You doubtless studied the whole colourful story in the pages of your distinguished fellow-countryman, the late Professor David Duff, among other authorities. A good many years afterwards Alfred Loisy described one section of the 'sacred' story in the following words: "Never has fiction more childish found so many to believe it true."

You persist in ignoring the fact that all the old-time divinity myths stemmed from the ancient Nature worship, which gave special emphasis to the Renewal of Life out of the death of winter, and that this Renewal, the subject of countless myths and rituals, was personified. As Pfeleiderer pointed out a good many years ago, early Christianity was forced to adopt the myths and ceremonies of the old-time paganisms in order to fit it to take the place of the dying cults. "The Gospel", he says, "could not conquer the religions of Nature otherwise than by clothing its ethical ideal in the given forms and transforming those from within." But what was inescapable for the triumph of the new doctrine in the first two or three centuries is less and less suitable for men of today.

Nor do you take into account the very relevant influence of the development of the Jewish Messianic movement in Palestine and elsewhere.

But all such arguments are really rendered superfluous by the revolutionary thought of Copernicus and those who followed him. Of course, I recognise that your journalistic pronouncement is typical of the present reactionary orthodox effort to throw a smoke-screen of third century theology over modern thought, but do you not realise that for the men of today it is a hundred times more difficult to accept pre-Copernican ideas of life and history than it was for the people of the primitive Church? Would it not be fairer to your Church to say so without ambiguity or pretence?

Twentieth century thought cannot accept the personality of a noble-hearted Galilean prophet as Almighty God! Such ideology is too mixed up with Syrian and Greco-Roman paganism to escape the indictment of anthropomorphism. It is in vain that the orthodox Churches seek to reconcile the Unknown Power and Purpose behind phenomena with the legends and traditions of ages that are dead.

The Jesus who for 2,000 years has been the incarnation of the Divine Spirit and the sublime fount of modern idealism, man will not readily allow to pass from human veneration; but he must be a Jesus released from the ancient symbolism of a culture that has passed away. The Eternal and Omnipresent Spirit of Life and thought which interpenetrates all phenomena needs no vicarious sacrifice like some deity of old, thirsting for blood and vengeance. Alert for every unchallengeable call from the past for "the things that are more excellent", modern man will refuse to be hypnotised and misled by ancient and effete myths, legends and fables, solemnly retailed to the unread laity as historic fact. Freed at least from "the ghosts that walk within us", man will begin the tremendous task of linking together his noblest moral inspiration with his highest intellectual hopes and efforts.

Yours sincerely,

F. VICTOR FISHER

Think of the way you are going to end things before you begin them.

* * * * *

He who imposes himself to suspicion should not blame others for thinking evil of him.

* * * * *

Beware of idleness, for it is a greater source of evil than drunkenness.

* * * * *

The man who is too pre-occupied with the affairs of the world suffers from four things: need which can never be satiated, worry which can never be eased, work which can never be finished, and ambition which can never be fulfilled.

* * * * *

The best way to deal with those who offend God in their treatment of you is that you should obey God in your treatment of them.

Hazrat Omar

THE OBJECT OF LIFE AND HOW TO ATTAIN IT

by

Hazrat Khalifatul Masih II,
Head of the Ahmadiyya Movement in Islam

Recently a Hindu gentleman asked the following two questions from Hazrat Khalifatul Masih II, Head of the Ahmadiyya Movement in Islam:

1. *How to attain peace of mind?*
2. *What is the object of creating mortal man in this transitory world?*

We give below the English translation of the Hazrat's reply. Editor)

As a matter of fact, these two questions are related to each other and the second one must in reality, be put first and the first one second. Therefore, I will take up the second question first.

The truth is that the world is without doubt subject to destruction but man is not mortal in the sense in which it is generally understood. The soul which is the principal part of man is immortal. It only moves from one place to another. And even in this world man always moves from place to place. According to the teachings of Islam, nobody is subject to destruction. After death all people will be transported to another world where they will live. Those who will be weak and whose spirituality will not have created such powers as will enable them to meet the Creator of all things and the great souls which have established relationship with Him, will at first be made to stay in a place where spiritual treatment will be administered to them. According to the terminology of the Holy Quran such a place is called *Jahannam*—fire or hell. They will remain there for a long or short period in accordance with their disease and they will be taken out of it as they will be restored to health and translated to the place

which the Holy Quran calls *Jannat*—garden, paradise or heaven. There they will be vouchsafed with the vision of God, nearness to Him and spiritual perfection.

According to this interpretation, man is not perishable. He has come to this world in order to complete his education as classes in the school are meant for the completion of man's education. His temporary residence in the school does by no means prove that the school is useless. It only proves that the student has finished his studies. Now he is on the threshold of a new life where he will utilize what he learnt in the school. This wordly life stands in the same relation to the life after death as the school life does to the post-school life of action. Hence, the mortality of this wordly life is a mercy rather than a punishment or anguish. How painful would it be for the student, were he to remain confined to school all his life!

How to attain peace of mind? This is the second question. It must be remembered that peace of mind can be attained through the achievement of the object of one's desire. For example you are in the dark and you want to read a book for which you need light. You will remain uneasy until you are provided with light. You will have peace of mind only when you get light. Or suppose, you are hungry. You will be ill at ease, so long as you do not get food. When you will be served with food and eat, you will be relieved of the uneasiness and will have peace of mind. In short, there are only two ways for the attainment of peace of mind. In the first place, you gain peace of mind when your needs are satisfied. Secondly, by realizing that your need is imaginary, not real. Some children entertain the desire to see the fairies or magic tricks. So long as they consider these things real and profitable they are anxious to get them and become troubled if they fail to get them. But when they grow old and discover the unreality and uselessness of these things, they no longer desire to have them nor do they become distressed by their failure to get them. In short, peace of mind can be attained either by the fulfilment of heart's desires; or by wiping out the unreal and useless desires. Peace of mind can be attained only when such desires remain in the heart which are really good and are fulfilled. The Holy Quran says that God created man so that he may develop divine qualities in him. The

Holy Quran also says that whoever makes an earnest effort in this regard God undertakes to help him to accomplish this supreme purpose. In other words, according to the Holy Quran, God holds Himself responsible to help man find peace of mind.

The first thing which the Holy Quran teaches us is that man must keep the lofty purpose in view for which he is created, namely, he must develop in him the divine attributes or in other words, he must become, so to speak, a mirror wherein God's image may be seen. Secondly, the Holy Quran teaches us that God does certainly grant success to those who make sincere endeavours in order to achieve this end. It is clear that when man understands this deep secret, that he is not mortal, so he must not entertain insatiable desire to gain these transitory things, when man comes to understand that he is mortal only physically, that is, only his body is mortal, so it is all right for him to exert himself for the acquisition of these perishable objects to a certain extent. But his soul is immortal so he must devote himself to the development of immortal moral qualities, and by God's help, he becomes successful in the achievement of the object for which he strives. As his desire is fulfilled, he gains peace of mind. On the contrary, if a man hops around the branches of the tree like a monkey, forgets his immortal and eternal existence and seeks for the enjoyment of transitory pleasures of the mortal body, then he will fall victim to so many desires that it will be impossible for him to fulfil them and draw divine help in order to gain them. The number of his failures and disappointments will far exceed that of his successes. He will fail to attain peace of mind.

No doubt God gives some people a goodly share of concentration of mind. These people strive to attain various objects, political, educational and cultural and as a result of continuous efforts, they gain success in their objectives and attain to the peace of mind as well. But this peace of mind can be compared to the pleasure which children derive when they get toys. They get this peace of mind not by the achievement of the high objects of their life but by forgetting them. They fall victims to the intellectual opium. Their brains feed intellectual opium to them. They do have pain but cannot feel it.

THE SIGNIFICANCE OF I'D-UL-AZHA

THE FESTIVAL OF SACRIFICES

By

Imam Zahur Ahmad Bajwa, London

The celebration of I'd-ul-Azha reminds us of a great event in the life of the Father of Prophets — Abraham, thousands of years ago. Briefly it is that he accepted with unfaltering obedience, the demand for the costliest offering, recognizing God's right to make it. Considering the darker aspects of sacrifice belonging to the primitive period of Hebrew life when such superstitions prevailed that even buildings were safeguarded by human sacrifice, Abraham's submission to God's bidding does not suggest any astonishment. All the same, this marked the end of human sacrifices which were replaced by animals and gave a new shape not only to the subsequent religious development but to the entire human history, and in this context this great Patriarch, who is a link between three great religions of the world - Judaism Christianity and Islam, is the object of wide and universal respect and reverence in the eyes of millions of people of diverse nations and religious professions. It is befitting, therefore, to reflect this day on his life.

On his Father's death, Abraham was commanded by God to go to Canaan and had the following revelation:

"And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." (Genesis 12: 2 - 3).

Imagine an old man of seventy-five with insignificant worldly means leaving his home and hearth to start life anew in a distant and strange land. This courageous grand man, on whom be peace and blessings of God, accepted this command without any hesitation. In his wanderings in this new abode, God heard his supplication for an

heir and promised him one. We read in the Bible that the Angel of the Lord said unto his wife, Hagar:

"I will multiply thy seed exceedingly, that it shall not be numbered for multitude. Behold, thou art with child, and shalt bear a son, and shall call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethern. (Genesis 16: 10 - 12).

And, indeed, Abraham's obedience, so complete, richly deserved such a reward. God had His own plans of making this boy "a great nation"; plans which neither fit in any standards we know of nor can be conceived by human beings. Abraham was commanded to lead both mother and child to that solitary, dry and sultry strip of land between the two hills of Safa and Marwa, the site where today stands the Holy City of Mecca, and leave them there. So with scanty provisions she set out to fulfil God's bidding. When he was leaving them, his wife asked why was he doing so. She could see the wildest of wildernesses stretching out in enormous dimensions without any trace of the presence of any living being and with no prospect of replenishing her waterskin. She asked this question many times over but Abraham, full of emotions and tender feelings, made no reply. In the end Hagar asked if he was doing so in obedience to divine behest — to which he replied in the affirmative by pointing to heaven. The mother felt that she and the lad were in God's care and said, in that case they would not perish even against such heavy odds. Abraham left them and standing on a hillock where he could not be seen by his wife, raised his hands and offered this prayer:

"Our Lord, I have settled some of my progeny in an uncultivated valley near Thy Sacred House; Our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful." (*The Holy Quran*, 14:37)

Now mark how these prayers have since found abundant fulfil-

ment and how through the mercy and grace of God, the mother and son, struggling in that wilderness, found both sustenance and a habitable place which flourished rapidly. Her hoarded water spent, the lad lifts up his voice and starts crying. She puts down the child under a shrub to shield him from the scorching sun and leaves that she may find some water and runs from one hill to the other. Not finding any trace of water, she comes back but not able to see the agony of the child, runs again between the hills in despair. But man's extremity is God's opportunity. He hears the lad's voice whom He had promised to make a great nation. She returns to the child in despair to find to her great astonishment a spring of clear water gushing forth where he was stamping his little feet. As the years went by, the trading caravans, having come to know of a spring of water, made it a resting place. The Bedouin tribes, who used to wander about with their flocks of sheep, goats and camels in search of water, settled there. In the course of time, there grew up a community around these solitary dwellers of that wilderness and they thrived in it.

In loving care and tender affection, Ishmael, the center of an exiled mother's hopes, grew up. Abraham used to visit his wife and son but yet another trial was to come. This is mentioned in the Quran in the following words:

"When he grew up and began to go about with his father, the latter said to him, 'O my son, verily I have seen a vision that I should offer thee in sacrifice; consider then what thou art of opinion I should do.' He said, 'O my Father, do what thou art commanded, thou shalt find me, if God pleases, of the patient ones!'. So when they had submitted themselves to the Divine Will and Abraham threw his son prostrate on his face, We called out to him, 'O Abraham, thou hast verified the vision. Thus We reward the doers of good; most surely this was a manifest trial and We ransomed him with a great sacrifice; and We perpetuated his name with praise among the later generations; Peace be on Abraham. Thus We reward the doers of good. Surely he was one of Our faithful servants.'" (*The Holy Quran*, 37: 103-112)

The demand made upon Abraham was in no way an ordinary one. The son was born after long and uninterrupted supplications at an age when all hope of an issue had apparently ceased. Isaac was then neither born, nor was there a Divine promise that a son should be born to him from Sarah. Nothing could be dearer to the heart of an aged father than such a son. Not only that. The birth was in consonance with promises signifying his spiritual elevation and many salutary changes were decreed to be wrought by his seed. But peace be on Abraham who, disregarding every consideration, showed his readiness to sacrifice the very light of his eyes at the slightest Divine hint, as a token of gratefulness. And peace be on that wonderful son Ishmael, who, at that tender age, showed his unswerving willingness and resignation to literally fulfilling his father's vision. Ishmael was spared. The purpose of the test had been fulfilled. This highly commendable deed of Ishmael has obtained an honorable mention in the Holy Quran which is a proof against the ravages of time and the wasting effects of rolling years and it will, till eternity, remain a standing monument over his immortal name.

It can be argued with great amount of reason in it, that Abraham and Ishmael are so remote to us in distance of time that we have no proximity with them whatever, that should oblige us to commemorate an event in their life which was not very uncommon in those days. In this connection it should be borne in mind that we are happy not because we believe that Abraham might have done something not pleasing in the sight of God but he did not do it; nor are we happy that in his hour of trial, he did not waver from the highest standard of piety and righteousness. Abraham was a Prophet of God and as such familiar with the straight and narrow paths of submission and resignation to the Will of God. If we take this day's celebration in the above light, it is no credit to Abraham. It will be a sad expression of our own failure to grasp the magnitude of God's promise with Abraham and progeny of Ishmael.

We read in the Quran:

"And remember when the Lord tried Abraham with cer-

tain commands which he fulfilled, He said, 'I will make thee a leader of men.' Abraham asked, 'And from my offspring?' He said, 'My covenant does not embrace the transgressors.' (2: 125)

Mark Abraham, ever solicitous to make others also share God's blessings, begging of God the extension of reward promised to him for his progeny and God granted his wish and promised that leaders and reformers would be raised from his posterity barring the transgressors. Abraham further solicited:

"And when Abraham said, My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day, He said: And whoever disbelieves I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination. And when Abraham and Ishmael raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing: Our Lord! and make us both submissive to Thee, and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the oft-returning (to mercy), the Merciful: Our Lord! and raise up in them as Apostle from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise." (2:127-130)

The town mentioned in the prayer is Mecca and the House, Ka'ba. The rich fulfilment of the physical aspects of Abraham's prayers followed suit. Sir William Muir admits the very remote antiquity of Ka'ba in the Introduction to his *Life of Mohammad*. He says: "Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia: from Yemen and Hadhramaut, from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginning in an extremely remote age."

But the splendour and grandeur of the fulfilment of Abraham's prayers did not attain full lustre until the appearance of the Holy Prophet of Islam, may peace and blessings of God be upon him. God had promised blessings to both Isaac and Ishmael. All these promises were fulfilled. The progeny of Isaac multiplied exceedingly. From among them arose the Prophets, Moses, David, Ezekiel, Daniel and Jesus. For two thousand years they ruled over Canaan. With the advent of the Holy Prophet of Islam, the sons of Ishmael, instead, became its political as well as its spiritual leaders in accordance with David's prophecy:

"The righteous shall inherit the land and dwell therein for ever." (Psalms 37:29)

Before the Holy Prophet, this festival was celebrated in Arabia only and the progeny of Ishmael had not spread beyond the confines of Arabia. The blessings promised to Abraham were completed in the time of Muhammad. God revealed to the Holy Prophet:

"This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion." (*The Holy Quran*, 5:4)

Muhammad, may peace and blessings of God be upon him, proclaimed:

"O people! surely I am the Apostle of Allah to you all".
(7:159)

The national and tribal barriers in the domain of religion and prophethood were broken. His message was not confined to any one clan, race or country. It was universal. He was Mercy for all—White and Colored; Eastern and Western; civilized or otherwise; Arabs and non-Arabs. He invited them all to the religion of Abraham. Through him Pilgrimage to Mecca was made a pillar of faith and the doors of Ka'ba were opened for the people beyond the borders of Arabia. And on this day, it is not only the Arabs that are gathered in Mecca for pilgrimage but Muslims of all nations and countries, to praise and glorify God and as a symbol of the sacrifice proffered by Abraham, they sacri-

fice animals. Those who are not fortunate to be there, assemble at their respective places in all parts of the world to join them in spiritual fellowship and do the same. The true significance of this celebration then is this, that Abraham showed his readiness to end his line by sacrificing his only son, Ishmael, to seek Divine pleasure but God in turn, gave him an everlasting life and lineage through Muhammad, a descendant of Ishmael—may peace and blessings of God be upon them. We are happy that we have inherited this blessing through the Divine glory that “shined forth from Mount Paran.” It was Muhammad’s voice to which men and women from the ends of the earth responded with great alacrity. They made such great sacrifices at the Prophet’s call and exerted themselves for it so ungrudgingly that the worst enemies of Islam feel constrained to pay a tribute to their spirit of devotion and sacrifice. On this day we proclaim that we are children of Abraham and that the promise which God made with him, thousands of years ago, was fulfilled through Muhammad, on whom be peace and blessings of God.

But this proclamation entails very heavy responsibility. On his last pilgrimage to Mecca, the Prophet stood before a large gathering of Muslims and delivered an address. In the course of this address he said:

Do you know what month this is? What territory we are in? What day of the year it is today?

The Muslims said in reply, they knew it was the sacred month, the sacred land and the day of Hajj.

Then the Prophet said:

Even as this day is sacred, this land inviolate, and this day holy, so has God made the lives, property and honor of every man sacred. To take any man’s life or his property, or attack his honor, is as unjust and wrong as to violate the sacredness of this day, this month and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker.

In conclusion, he said:

What I have said to you, you should communicate to the end of the earth.

This address is an epitome of the entire teachings and spirit of Islam.

Now let us switch the searchlight inwards—a duty unpleasant yet essential. Why is it that earlier followers of the Prophet became the foremost people in the world in such a short space of time as has no parallel in history but we are sliding back instead of pressing forward to get anywhere near that glory? Bitter though this truth is, we must admit that we have failed our own selves by showing almost complete indifference to subjecting our individual and national lives to the operation of the high deals we profess. Islam has laid down that there shall be no compulsion in matters of religion, because belief and conscience were matters of inner conviction. Yet Muslims practise compulsion and are not willing to reason even with a brother Muslim who holds different view from their own. They shut their mosques to him whereas the Holy Prophet opened the doors of his Mosque even to non-Muslims. With tears in their eyes they read the farewell address of the Prophet and his deep concern for the sanctity of human life, but their hearts are so callous that quite unmoved, they find satisfaction in brazen-faced lip-service. The tragedy of tragedies is that they commit heinous crimes in the name of Islam and yet are not ashamed of it. The Holy Prophet foretold these days when he said Islam will be left but only in name and the Quran will be on the shelves but only as a showpiece. They see the ship out of gear in troubled waters and feel the need of a pilot to steer it clear, safely, to harbour, yet are not willing to accept the pilot. That pilot was the Promised Messiah who has brought the ship back to safety and his humble servants are engaged in a humble way in increasing the spiritual progeny of Abraham through Ishmael. Blessed are they who discern the signs and take heed of the times and say:

"VERILY MY PRAYER, MY SACRIFICE, MY LIFE, AND MY DEATH ARE FOR ALLAH, THE LORD OF ALL THE WORLDS."

AL-BIRUNI

A Great Muslim Scientist

According to Professor Edward Sachau, the greatest authority on the works of Al-Biruni, Sheikh Abu Rihan Mohammad Al-Biruni was the greatest intellectual who ever lived on the face of the earth. The well-known historian of science Mr. George Sarton remarks: "He was one of the greatest scientists of Islam and, all considered, one of the greatest of all times." He occupies a very prominent place in the history of Arab culture and in the real sense of the word is the first Muslim to write a systematic account of India of his times. As is well-known Al-Biruni was in the employ of Sultan Mahmud of Ghazna and visited India in his entourage during the Sultan's raids on that country.

Al-Biruni was born in the suburbs of Khwarizm, the modern Khiva, now the capital of the Uzbekistan Republic of the U. S. S. R., in 973 A.D. Because he was not born in the city itself he became to be known by his surname "Al-Biruni" *i.e.*, an out-sider, and this sobriquet persisted, while people almost forgot his real name of Abu-Rihan. The land around Khiva in those days was not a semi-desert as modern maps depict the Uzbekistan Republic, but was widely irrigated by numerous canals. The rich alluvial soil produced in luxurious abundance crops of cotton, rice, maize and other useful grains. Commerce and trade flourished and communication with the border districts was easy and frequent.

Al-Biruni lived at a time when the Baghdad Caliphate was in its last throes, an epoch comparable to the last days of the Moghuls in India. The authority of the Caliph, like that of the last Moghul Emperor, was limited to the palace. The great universities, which played an important part in the history and literature of the Arabs a hundred years later, had not come into existence. The courts of the ruling chiefs were the only centres of learning, as all the accomplished scholars of the day gravitated to them in the hope of receiving patronage and freedom from want, to carry on their literary activities. Consequently the fall of a dynasty or even its temporary eclipse meant a dissipation of the Court and the dispersal of the scholars who were left to shift for themselves. When Al-Biruni was born the Samanid dynasty had come into power in his home province of Trans-Oxania.

During their halcyon days Bokhara and Samarkand became great centres of civilisation and culture. The poet Hafiz Shirazi sings of the prosperity and affluence of these two towns even four hundred years later.

SOJOURN AT JURJAN

Political changes in his native country soon compelled Al-Biruni to leave Khiva and at the age of 22 he migrated to Jurjan. But by this time he had learnt much of astronomy, mathematics, mathematical geography, chronology, physics and chemistry. The quotations in his works from Greek writers and philosophers like Homer and Plato prove that he had studied their works in the original Greek, and Sir Henry Elliot in his "History of India" tells of his having executed several translations from the Greek. It was here at Jurjan that he wrote his book "*Asar-ul-Baqia*" or the Chronology of nations which he dedicated to the ruler of Jurjan 'Kabus' in 1000 A.D. From a quotation in this book it appears that straitened circumstances compelled Al-Biruni to seek his fortune in Jurjan. The contradictory writings on the measurement of the earth had exercised his mind for a long time. During his stay in India, at a place Nandna by name, some 200 miles to the North-West of Lahore, he at last succeeded in measuring the circumference of the earth by determining the dip of the horizon from a high mountain. The results he obtained were spectacular and are the most correct up to modern times.

ASAR-UL-BAQIA

Before he left Jurjan it appears that Al-Biruni had composed a small catechism of geometry, arithmetic, astronomy and astrology called "*Al-Tafhim al-Awail al-Sanaat al-Tanjim*". In this book there is no mention of his abortive attempt to measure the arc of the earth which he did at Jurjan. *Tafhim* also shows that he was not yet familiar with the great works of his contemporaries. Nor had he at that time any knowledge of the Indian metric system of which he so remarkably treats in his other great work *al-Qanun al-Masudi*.

Asar-ul-Baqia is a learned work on the chronology of different nations. Written in 1000 A. D. it deals chiefly with the calendars and eras of the world as known to the author.

KITAB-UL-HIND

Another one of his works called *Kitab-ul-Hind* contains an account of the language, religion, philosophy, customs and manners, literature, chronology, laws, astrology, astronomy and peculiar superstitions of the Hindus. It also treats of the geographical and physical conditions of the country.

..... Among his scientific contributions are an explanation of the working of natural springs by the hydrostatic principle and the description of several monstrosities including what we call the Siamese Twins. He also composed a *Materia Medica* entitled *Kitab-ul-Saydana* or the Book of Drugs. In physics his greatest achievement is the almost accurate determination of the specific gravity of 18 precious metals and stones. A voluminous unedited book on precious stones by him is still extant in manuscript form in the Escorial Library at Beirut. "It contains a description of a great number of stones and metals from the natural, commercial and medical points of view." His unedited works can help in explaining many passages relating to Indian and Chinese medicinal stones and herbs so frequently mentioned in early Arabic works on medicine.

AL-QANUN AL-MASUDI

The greatest work of Al-Biruni is, however, his *Qanun al-Masudi* dedicated to the son of Sultan Mahmud who succeeded him to the throne of Ghazna in 1031 A. D. This is a book mainly on astronomy and has always been recognised as the standard book of reference in the East. It is meant for advanced scholars of trigonometry and mathematics as is evident from the complete absence of glossaries and commentaries. Dr. Zia-ud-Din Ahmad thinks that Nasir-ud-Din Tusi could not have written his own monumental work on Trigonometry had he not had the advantage of first reading Al-Biruni's *Qanun*. Unfortunately no complete translation of this book has yet been possible. The late Dr. Zia-ud-Din, himself an Oxford Wrangler, made two unsuccessful attempts to render this highly technical work into English. This book still awaits a great Arabic philologist and equally great mathematician, well-aquainted with ancient astronomy, to edit and publish it. A Turkish scholar has published an annotated

Arabic text but no translation in any western language except German has been done. Relevant portions from Patanjali on mathematics and astronomy, which Al-Biruni had earlier translated into Arabic have been incorporated in the *Qanun Masudi*. The language used by him in this mature work is very terse and highly technical inasmuch as sometimes he is extremely difficult to follow. His great command of Arabic and his digestion of Indian mathematical works, which are mostly in prose-verse, led him to use extremely condensed language. In this book he differed from Ptolemy, the great Alexandrian mathematician who flourished in the second century of the Christian era, in the determination of the circumference of the circle. He, however, displays great respect for the Alexandrian astronomer and sometimes expounds his method by adding his own criticism. His observations on the inclination of the moon's orbit make fascinating reading.

In this book he says that the numerals came from the most beautiful form of the Indian figures. He does not, however, give the exact form nor mention the part of the country where they were in use. Most probably it was Multan which town apart from being the seat of Government and the centre of culture was also Al-Biruni's headquarters. He has also noted peculiarities connected with the game of chess and deals with several questions of mathematical geography. He gives an account of the trisection of the angle which cannot be done with ruler and compass alone. These problems were so characteristic that they came to be known after his name as Al-Birunic problems.

A TIRELESS WORKER

Al-Biruni was an indefatigable worker. He never had a pen out of his hand nor his eyes off a book. He was very modest in living and only collected the bare necessities of life on the two off-days sufficient to last him for the whole of the year. He is credited with writing a total of 114 books of which only 27 are now existant mostly in manuscript form.

Condensed from an article by A. S. Bazmee Ansari in Pakistan Review, April, 1953.

CURRENT TOPICS

The Golden Age of Islam

During the golden age of Islam excellent Schools were established both in the Middle East and in Moorish Spain and Portugal. Libraries were filled with the writings of Hellenic philosophers, scientists, and poets; and these centers attracted students from all over Christendom as well as from the Islamic world. Among those who studied at the School of Toledo were Michael Scot, Daniel Morley, Adelard of Bath, and Robertus Anglicus, the first translator of the Quran. (Trend, J.B. in *The Legacy of Islam*, p. 28.)

Hospitals were established for healing and teaching. Wards were organized for patients suffering from particular diseases. Each hospital had its dispensary and library. The chief physicians and surgeons lectured to the students and graduates, examined them, and issued diplomas or licenses to practice. (Burns, E.M., *Western Civilizations, Their History & Their Culture*, p. 302.)

Leading names in Islamic medical developments are Ibn Sina (Avicenna) and al-Razi. Ibn Sina discovered the contagious nature of tuberculosis, described pleurisy and several varieties of nervous ailments, and pointed out that disease can spread through contamination of water and soil.

Al-Razi, the leading clinical physician of the Middle Ages wrote many tracts, the most celebrated of which is *On Small-Pox and Measles*, in which he quite accurately describes the symptoms and nature of the disease. His *al-Hawi* ("Comprehensive Book") brings together from Greek, Syriac, and early Arabic the totality of the medical knowledge of his time. This twenty volume work was authoritative in the universities of Europe until the seventeenth century. Al-Razi also knew about vaccination, located the seat of vision in the retina of the eye, urged that chemistry should be brought into the service of medicine, and knew how to produce artificial ice. (W. Gorlitz, *Wachter der Glaubigen*, pp. 42ff. Quoted in Bethmann, *Bridge to Islam*, p. 100)

Other Muslim physicians discovered the value of cauterization, diagnosed cancer of the stomach, prescribed antidotes for cases of poisoning, and made notable progress in treatment of diseases of the eye. In addition, they recognized the highly infectious character of the plague, pointing out that it could be transmitted by garments, eating utensils and cups, as well as by personal contact. (Burns, *Western Civilizations*, p. 302.) Much of this development was accomplished by observation and study which anticipated the scientific method to be formulated many years later in Europe.

Islam and Scientific Progress

The greatest scientific advances of the Muslims were made in the field of optics. Al-Kindi's treatise on Optics (which still survives in Latin) was used by Roger Bacon in his work on this subject. The opposed Euclid, Ptolemy, and other ancients who believed that the eye sends out visual rays to the object that passes into the eye and is transmitted by its "transparent body," i.e., the lens. He came near to the theoretical exposition of magnifying glasses and made advances in explaining retraction and reflection. In his fundamental study *On the Burningsphere* he makes real scientific progress on focusing, magnifying, inversion of the image, formation of rings and colors by experiments, and makes first mention of the *camera obscura*. Bacon, Leonardo da Vinci, and Kepler give evidence of his influence. (Young, T. C. in *The Moslem World*, v.35, p. 102.)

In other realms of science, Jabir ibn Hayyan of Kufa, the father of alchemy, was associated with improved methods of evaporation, filtration, sublimation, melting, distillation, and crystallization; and scientific descriptions of calcination and reduction are attributed to him. He is said to have prepared many chemical substances: sulfide of mercury, arsenous oxide, *aqua regia*, nearly pure vitriols, alums, alkalis, and saltpeter. From the fourteenth to the eighteenth centuries his works were the most influential in this science in both Europe and Asia.

Al-Razi excelled Jabir in his exact identification of substances and his clear descriptions of chemical processes and apparatus. His works

were known to the West and were noted by Bacon. Al-Biruni, by using the method of Archimedes' bath, achieved the exact specific weight of eighteen precious stones and metals. He is famous as historian, geographer and mathematician. (Young, T.C. in *The Moslem World*, v. 35, pp. 101-2.)

In mathematics the Arabs taught the use of ciphers (although they did not invent them) and thus became the founders of the arithmetic of everyday life. They made algebra an exact science and developed it considerably. They laid the foundations of analytical geometry. They were the founders of plane and apherical trigonometry which, properly speaking, did not exist among the Greeks.

In astronomy they made a number of valuable observations, and preserved for us in their translations a number of Greek works, the originals of which have been lost. It was Islamic astronomer-geographers who kept alive in the Dark Ages the ancient doctrine of the sphericity of the earth.

The astrolabe, a Greek invention, improved by Ptolemy, was perfected by the Muslims, who took it to Europe some time in the tenth century. (Christie, A.H. in *The Legacy of Islam*, p. 115.)

Important for the history of geology is Ibn Sina's treatise on the formation of mountains, stones, and minerals, in which he discusses the influence of earthquake, wind, water, temperature, sedimentation, desiccation, and other causes of solidification.

The First Sociologist

Ibn Khaldun of Tunis was probably the world's first pragmatic sociologist. He was the first to formulate laws of national progress and decay; to give climate and geography and such physical factors their due, along with moral and spiritual forces; and to understand that everything from pins and poems to kings and queens makes up the science of history. (Young, T.C. in *The Moslem World*, v. 35, p. 106.)

Ibn Hazm is important for his contribution in the eleventh century to comparative religion. Nicholson has called him "the most original genius of Moslem Spain," and Gibb, "the founder of the science of comparative religion." Guillaume calls him the composer

of "the first systematic higher critical study of the Old and New Testaments." (Archer, J. C. in *The Moslem World*, v. 29, p. 263.)

The Impact of Islam on Christianity, Kenneth H. Crandall, American Friends of the Middle East, New York.

The Arab Refugees

There are one million of these refugees. They are now in their fifth year of homelessness. Such meager resources as they may have had in the beginning are now gone and most of them are completely destitute. Today there are no less than 870,000 receiving rations, and this figure is growing steadily. Two years ago there were 830,000 refugees on the ration rolls, a year ago 851,000 and by 1954 it is not unlikely that a total of 900,000 will be dependent on this type of charity for sheer survival.

Some months ago, after personal visits to a large number of refugees in camps and elsewhere, I said in a statement to the press that I considered their situation more serious than it had ever been before. I added: "Their morale, that precious spirit of courage and confidence which enables mankind to endure so much is failing. The refugees are inclining toward despair and extreme solutions." Today I would repeat that statement, and with increased emphasis.

..... I can assure you from my own not inconsiderable experience in the area that American aid is urgently needed there in our own self-interest. I can assure you, too, that the right type of aid, properly controlled, is very much wanted and that with the help of a few good men a sound program can be quickly organized and bring with it results of value and significance to all concerned. But this is a job for the first team, not for the scrubs.

As these months of fumbling and inaction pass by, and as the people of the Arab States learn more of their apparently hopeless lot in life and of what better conditions are coming to pass in other parts of the world, a burning sense of resentment and revolt possesses them. Like the refugees they incline toward extreme solutions.

Is this something we can ignore as of no great importance in the cold war?

Edwin A. Locke, Jr., Former Regional Ambassador in the Near East, in an address at a meeting of the American Friends of the Middle East, as quoted in the CONGRESSIONAL RECORD, February 18, 1953.

BOOK REVIEWS

The Christian Attitude to Other Religions. E. C. Dewick. New York. Cambridge University Press. 1953. 220 pages. Price \$5.00.

This volume contains a series of lectures delivered by the author before the University of Cambridge in 1949. Dr. Dewick spent many years as a missionary in India and Ceylon and he writes with his personal knowledge of the subject when he inquires into "What has been and what should be, the attitude of the Church and of individual Christians towards religions other than their own, and to review the policy and methods of Christian Missions to non-Christians." In this discussion he has included both 'political religions' such as Communism, Fascism and Nationalism, and non-Christian religions as Hinduism, Judaism, and Islam.

Tracing the attitude of the Church from the beginning Dr. Dewick observes that the main tradition of Christendom has always claimed that the Christian religion is not only superior to all others, but is final and absolute truth for all times. He is of the opinion that this absolutism has hurt the cause of Christianity. He bases this idea on the fact that it has become clear that "many features in its teaching and practice that were formerly assumed to be unique have, in fact, close parallels in other religions. He finds support for this observation from Sir E. Hoskyns who is quoted as having written that, "The attempts of Christian scholars to find *new* ethical or moral standards in Jesus have completely broken down."

Dr. Dewick finds that the answers that are forthcoming from the Church to the challenge of other religions are not effectively checking the apparent decline of organized Christianity in the West. The Christians "have been fighting a battle of life and death, and have been losing it for generations", quotes the author from the Very Rev. Dr. J. H. Cockburn.

Turning toward the Bible, he finds that there is definitely a note of hostility in the Old Testament toward other religions. As for Jesus, he definitely condemned some features of the Samaritans' religion. As for the pagan religion of the Roman Government, Jesus was never conscious of any *religious* challenge to Judaism from that quarter. Dr. Dewick here observes that a few passages of St. Mark and St. Matthew suggest that in the early days of his ministry, Jesus wished to limit the proclamation of his message to his own countrymen only.

Turning to the tradition of the Church, Dr. Dewick finds a difference of opinion as to the extent to which it reflects the true mind of Christ. Notable among these is Bishop Barry of Southwell who says that, "the only really formidable argument *against* the truth of the Christian religion is the record of the Christian Church". As the Church spread from Judaea into heathen lands,

its members confronted with pagans described in the New Testament as "dogs, sorcerers, fornicators and murderers", and the early Christian writers invariably followed the same line of thought. The attitude toward other religions was not much better. Even after the Reformation the Christian missionaries went to the non-Christians without any thought of appreciating their religion. Even the Protestant Reformers considered that the non-Christians remain in "eternal wrath and perdition".

Nor did such feelings find expression only in words. During the suppression in Europe, Christian Emperors, *with support of the Church*, behaved with merciless cruelty. The alternative of "Baptism, or Death" was habitually offered to the heathen tribes.

Dr. Dewick feels that there is definitely a need for certain changes in the present policy and practice of Christian Missions. He observes that the Christian Missions need to be very careful in testing by the highest moral standards the methods which they adopt. The methods used effectively in the past, of bribery and intimidation, in order to win converts, or the tendency in the present to offer educational, industrial and medical benefits as baits wherewith "to catch the unwary in the ecclesiastical net" have to be carefully weighed.

In his conclusions, the author says:

"We do not consider that the Christian attitude excludes the possibility that God may also have truly spoken to men through other channels; and we are ready to examine all evidence adduced in favour of (or against) this, without fear or prejudice.

We firmly believe that if the suggestions of Dr. Dewick are universally accepted by the Christian Missions, these are bound to bring a very desirable and healthy change in the relationship of Christianity with the non-Christian world.

The Holy Koran, An Introduction with Selections. A. J. Arberry. New York. The Macmillan Company. 1953. 141 pages.*

This selection of the Holy Quran is presented by the scholarly pen of Dr. Arberry with a view to bring the style and message of the Holy Book of the Muslims closer to the understanding of the West.

In an introduction with these selections, Professor Arberry has discussed the reasons in detail why the Holy Quran is the least known and least understood of all the great religious books of mankind, especially in the West. He surveys the opinions of such translators as Lane, Pickthall and Margoliouth and then comes to the conclusion that the root of the trouble is that the ordinary reader (in the West) has not been sufficiently advised how to read the Quran. The Western reader starts with the assumption that the Quran should be more or less like the Old Testament. This is not so.

To those who allege that the Holy Quran abounds with "wearisome repetition", Dr. Arberry replies that those who appreciate the Holy Quran with the appropriate foundations it would seem that "Truth cannot be dimmed by being frequently stated, but only gains in clarity and convincingness at every repetition".

Dr. Arberry has, in making the present selection, planned the material under a number of heads. He begins with the *Sura Fatiba*, the opening chapter of the Holy Quran, and then proceeds to those passages which represent the Quranic teaching on God. Under the second group he has compiled those passages which he calls as "the personal experiences of the Holy Prophet". The last section contains some of those passages which recount the experiences of the earlier prophets.

The author has presented these selections with the aim that some of the rhythmic qualities and the pattern of thoughts and expression of the Holy Quran can be made more familiar to the Western mind which "has during the centuries become so conditioned as to what constitutes the religious style". He does not ascribe to the theory of Margoliouth that the Holy Quran was the Holy Prophet's "conscious production". Admitting that he is not a believer in Islam, Dr. Arberry recognizes that the speech of Muhammad is fundamentally different from the style of the Holy Quran and contents himself to say, "I confess myself unable to say what might have been its origin, in spite of the psychologists, and am equally content not to guess it."

Dr. Arberry's sincerity of motive and his aims in presenting this scholarly selection of the Holy Quran is very apparent from the concluding remarks of his Introduction. We feel quite tempted to conclude this review with the same passage. He writes:

"This is the Book which to-day is accepted by nearly four hundred million human beings as containing the Creator's final message to mankind. Its influence on the course of history has obviously been immense, and will as obviously continue to be extremely great. The Koran was the prime inspiration of a religious movement which gave rise to a civilisation of wide extent, vast power, and profound validity. The literature and fine arts of all the Muslim peoples spring from this fountain-head; the majestically flowing river is joined here and there by tributaries running into it from neighbouring civilisations, but it remains to this day the same river as that welled up thirteen and a half centuries ago in the dry lands of Arabia. No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Koran. It is among the greatest monuments of mankind. It surely deserves and demands to be more widely known and better comprehended in the West. I hope and trust, in all humility, that this introduction and selection will contribute a little toward to that end."

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